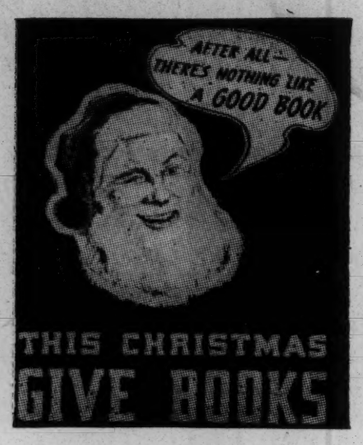

SPIRITUALISM'S PICTORIAL JOURNAL

The PSYCHIC OBSERVER

TRUTH

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The Breath That Lit The Christmas Candles

BY Rosa Zagnoni Marinoni

When *Betty* was ten years old, her father died, with a great hope in his heart unrealized. *Betty* could never forget that night; the way he clutched at the sheets, staring, at her:

"Bettina . . . my little girl . . . if I had lived . . . if I had lived, Bettina . . . you would have walked, danced, run, run like other little ones run." And he had sobbed, covering his fast dimming eyes with the cup of his hand.

Bettina, who had been brought near his bed, raising her little thin white hand to touch the passive one resting on the crumbled sheet had said: *"Don't papa . . . don't cry . . . I don't mind . . . I see them run, I see them play . . . and I am happy! Don't cry, papa . . . don't cry!"*

Mrs. Delavarre, poor woman, stood between the two wringing her hands in sorrow at her husband's leaving her and Bettina so helpless!

Her Daddy Passed Away

When the shadows began to fall Dr. Delavarre began to talk, staring strangely at the ceiling.

"Bettina . . . look . . . there, in that cloud . . . there is a merry-go-round . . . and the little ones, the little ones like you, are running to it. They are throwing away their crutches. They are leaving their little cruel wheel chairs . . . Look, Bettina . . . they are happy, happy! Oh, Bettina, there is a little merry-go-round for children like you in heaven . . ."

And he died like that, smiling. He had died seeing the little merry-go-round with little purple and crimson horses on which the crippled rode smiling, laughing. The little merry-go-round in the big, tufted cloud where the crippled children of the world rode joyfully some time . . . some day.

Everything Was Done

Yes, he had died, with his big hope unrealized. For years he had dedicated his life to curing *Bettina*, his beloved *Bettina*, unable to walk since the day her little body had been thrown from an auto.

To see his little child lying in her little cot, still, pale, smiling patiently, as if she knew that her whole life would be just like that, had broken Dr. Delavarre's heart. Fellow doctors had come from far and near. They had stood and sat near the cot . . . only to confer and shake their heads. Hope? Hardly. Bettina was doomed to pass her days in the little cot or in the cruel wheel chair.

Bettina Watches

Something puzzling about her spine. The doctors, somehow, could not make it out. Dr. Delavarre rebelled. *He* would find a way. What! Science was empty handed when it came to make *Bettina* walk? Dr. Delavarre sat whole evenings bending over books, hoping, hoping . . . and then . . . the Reaper had clipped him, in the prime of life, with *Bettina* still there, lying in her cot . . .

The days that followed the night of Dr. Delavarre's death were dark days for Bettina and her mother. Dark, drab days, with very little hope in them. Dark, dreary days, each with a sob to it.

And Bettina sat near the window, staring out in the street, trying to smile for her mother's sake. And when the little cart came down the street and stopped at the corner, the little *"truck cart"* as the children called it, with the little merry-go-round and the hurdy-gurdy perched on top of it, Bettina's eyes would fill with tears.

Peitro's Merry-go-'round

She remembered how often her father had told her: *"Bettina, some day you will ride in Pietro's merry-go-round!"*

Pietro, who tucked the children atop the purple and crimson horses and stood there grinning from ear to ear as he turned the crank of the organ . . and the children! They gleamed with happiness! Waving! At times they waved even to Bettina, who stared at them through her window, as she lay limply in the wheel chair. The frolic of it . . . that merry-go-round! The tiny organ . . . *'too-tee-too-tee'* . . . !

Oh, it was so exciting for Bettina, and she was sorry to see it leave the corner and go wobbling on its way to the next street, that quaint little merry-go-round on wheels that passed her window, bringing her an echo of the happiness of other children, putting a hope in her.

. . . Then Christmas Came

But now the little merry-go-round hurt *Bettina* somehow, when it passed, for Bettina had lost her hope of riding in it since her daddy died—gone so far away . . . and she would think of the little merry-go-round he had seen just before he died, the little merry-go-round way up above the clouds. Well, who knows? Some day, perhaps . . . Who knows?

Yet, *Bettina* had a longing in her heart for that very merry-go-round that passed her window—the wobbling merry-go-round of *Pietro*, that grinning old Italian.

Months passed, and a very joyful season was approaching. Joyful to those who were carefree and happy, and to those with a hope in them; but to *Bettina*, it was a sad reminder of other seasons—this was the first *Christmas* since her father's death.

As the day approached, Mrs. Delavarre tried to cheer the little one. She planned to make the day as much as possible like the other days when her husband had been there all dressed up like *Santa Claus*, standing beside the tree, giving *Bettina* the presents . . . The big doll, *Murita*, she with the spangled Spanish shawl, and the games which Bettina could play in her cot.

The toys she received were always toys such as a little girl like *Bettina* could play with — dolls, and games, and little and big things—to bring a smile to her lips . . . But this year? Oh, well, Mrs. Delavarre had to do something, so she smiled to Bettina when she began to talk about Christmas and all the happy things the mention of which hurt her.

Bettina smiled bravely through her tears, pretending to believe that *Santa Claus* would come, as if she had not known that *Santa* had always been her daddy! Her daddy, who could not play *Santa* this year.

No Santa Claus?

The day came at length, a happy day, a joyful day for the children of the world; a sad day for *Bettina*, that day before *Christmas*.

Mrs. Delavarre had the Christmas tree brought in through the kitchen door, just as big a tree as the year before. And she herself unpacked the toys, the little and big toys for her girl. And she trimmed the tree, every little ornament a tear, every little candle a sigh.

In her room *Bettina* was lying very still in her cot very still, looking out through the window.

Tonight . . . tonight . . . Santa . . . Christmas . . . little children who found bicycles and roller skates . . . little children who rode in merry-go-rounds, big merry-go-rounds, and small wobbling ones.

Bettina felt tears rolling down her cheeks, little tears following one another down her pale cheeks untouched by the sun. She could hear her mother busily trimming the tree in the next room. Poor mother, she without a Santa!

Then It Happened

But her mother had a *Santa;* cousin *Ben* was to come and be *Santa*. *Bettina* didn't know, but it was he. And the *Santa* costume was now lying on a chair beside the tree.

The trimmings all hung on the tree, Mrs. Delavarre turned and her fingers fumbled for the costume on the chair back. She kept fumbling, then startled . . . The costume was gone! The mask was on the floor.

How things escaped her mind! She must have left it in the kitchen. She walked to the kitchen which cousin Ben and aunt *Lucretia* had just entered through the back door.

(Continued on Page 4, Col. 4)

A Real Christmas Spirit

Illustrated by G. Madden Jones

"Daddy . . . don't go . . . don't go . . ." Stumbling, staggering, she rushed at him, her hands extended.

Christmas Day

CHRISTMAS — The day of festive cheer — the one day in the fiscal year that stands out in the memory of childhood, bright, sunny memories for the child of prosperity, sad and gruesome for him whose feet were unshod and at whose door no jingling Kris Kringle stopped.

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"A Christmas Token"

How a Mother's intriguing explanation of seance-room phenomena transforms a skeptical daughter into a true Spiritualist.

An intriguing method of approach to use when explaining spirit communication to closed, materialistic minds.

By

Ruth E. Durham

311 Madison Ave., Evansville, Indiana

The following story, by spirit authorship, was conveyed by automatic writing through the hand of Miss Durham.

"Do you mean to say that you expect me to be dumb enough to believe MY MOTHER WILL COME THROUGH THAT HORN?" The speaker, a slim, pretty girl, tossed her head back in scorn. "Why, Aunt Cora, I am surprised at your credulity."

"Are you, my dear?" Her aunt, a tall, slender, whitehaired lady, spoke quietly.

"Indeed! Mother is DEAD! She died years ago, when I was just six years old! And you expect me to believe that she will come through that horn and ACTUALLY TALK TO ME?"

"TRUMPET, my child," very quietly.

"Trumpet," she sniffed. "Little difference to me whether it's called a horn or a trumpet."

"Alice, my child," her aunt said, casually, "that football game was far more interesting and exciting than I expected it could possibly be."

"It was, wasn't it?' Alice beamed.

"Yes, my dear; but I couldn't see why that man had to use that horn to howl through all the time."

"Why, auntie," laughing merrily, "that wasn't a horn. It was a megaphone."

"Well," in a tone of amusement, "megaphone or horn—what is the difference? I still can't see why he needed it."

"Of course it was necessary, silly. It amplified the sound so that EVERYONE IN THE FIELD and in the audience could hear clearly and understand."

Her aunt's eyes twinkled. "The trumpet here answers the same purpose, Alice. It, too, amplifies the sound, so that we can hear clearly any message our spirit friends wish to convey. Shall we allow the medium to darken the room, and see what will take place?"

Without a 'Phone?

Alice glanced rebelliously at the small, quiet woman seated to one side, her hands folded in her lap. "Auntie, if my mother has a message for me, is it necessary to drag in some strange person? Might not the message—if there is any—be PERSONAL?"

The medium smiled, then spoke softly: "My dear, should you desire to communicate with a friend in New York by telephone, would you attempt to WITHOUT THE TELEPHONE?"

Alice gave her a frigid look. "Most certainly NOT!"

"Just consider ME as your telephone, my child. I, personally, am unimportant. I am merely the telephone, the instrument if you wish by which your loved ones come through."

Alice shrugged, then laughed. "O.K.", she said, airily; "go ahead and darken your room, and see what happens."

Quiet prevailed for several darkened moments. Then—"Do you mind repeating the Lord's Prayer?" the medium asked, gently.

"Our Father, which art in heaven, . . ." Alice began, with unexpected reverence.

Why Be Defiant?

Suddenly the darkness of the room seemed to have a faint overtone of light, beginning dimly as the first rays of the rising sun. Then, to Alice's amazement, she watched the luminous band of the trumpet, as it rose in the air. It floated to a position before her, and a sweet voice spoke: "This is Rosie, here to guide this meeting."

The medium spoke: "Thank you, Rosie; take charge, my dear."

The laugh of the unseen Rosie rang out. "It is good to see a new friend call on us to come through. How are you, Alice?"

Alice laughed grudgingly. "I am all right, I guess. How are you?"

"I am fine. By the way, you *did* eat too much of that candy at the theater last night, didn't you? It kind of made you sick on the way home, didn't it?"

Alice gasped. "How did you know? I never told anyone that I was sick!"

"You didn't have to tell anyone. Your mother was right with you and tried to keep you from eating too much."

"Well, I never!" Alice gasped. "Are you sure my mother was there?"

"Yes, my child, I was there." There was a deeper, richer tone this time. "Mother is with you more than you realize."

"Then why don't you talk to me?"

"I needed a TELEPHONE, my child."

Alice gasped: "A telephone? Oh, I see; then" (defiantly) "how can I be sure YOU are MY MOTHER?"

"By the same means that I am sure YOU are MY DAUGHTER! You might as well wear my cameo pin on the outside of your dress, and NOT pinned to your SLIP. It makes me most happy to see you wearing it."

"Aunt Cora! You told this—this medium I am wearing mother's pin."

"My child," quietly spoke her aunt, "aren't you a bit unfair? How could I know what you are wearing under your dress?"

"I beg your pardon, auntie. Of course you knew nothing of what I am wearing. If I could only see my mother, to be sure it IS TRULY MY MOTHER!"

There was a silence. Then the child-voice spoke: "This is Rosie again. Would you truly like to see your mother, Alice?"

"Absolutely."

"All right. Wait a bit and let us draw the power from my medium. Keep quiet and WATCH CLOSELY."

To Alice's amazement—in midair, very slowly, a small film appeared, which gradually enlarged in height. Then in the midst a face formed, and gradually the slender form of a woman. Stronger and clearer the form appeared, until Alice cried: "Mother! I remember you in that VERY DRESS!"

People Are Funny

"I THOUGHT you would remember, my sweet. It was one of your favorites, and I often wore it just to please you. I am so happy to know you want Cora to live with you now, and take care of both you and Daddy."

"Why mother! How did you know that? I haven't even asked Aunt Cora if she would—if she would —" Alice quavered, and stopped.

"You don't mind my saying it, do you? Perhaps I should not have said it *first*," wistfully.

"Oh," airly, "that's all right. I just wanted to wait till I thought auntie was in a mood for concession. She might not care to make her home with a flyaway like your daughter."

"How about it, Cora?" The deep voice held an undertone of affection.

"If Alice wants me, my dear, I will be the happiest person in the world."

"Then it's settled," Alice laughed.

Her mother's laugh trilled out suddenly: "My child it will be well worth your while if you let auntie show you how to make your bread next time. It might not weigh quite so much."

A Feeble Attempt

There was a stunned silence, then a giggle—and: "Well, you ARE around MORE THAN I THOUGHT. Tell me something, mother —" The conversation steered into more cheerful vein, and time passed magically.

* * *

Alice propped herself up in bed and eyed her aunt with cynical amusement. "I know, auntie dearest. I had to BE POLITE, didn't I? I couldn't very well INSULT the woman, could I? Of course I know she is a fake, just the same as you do!"

"Be careful, Alice! NEVER MAKE A STATEMENT YOU CANNOT PROVE! Didn't you actually see your mother? Didn't you say you remembered the dress she wore?"

"Oh, I did say that," airily. "I believe she did own a dress that somewhat resembled that one. But *that* doesn't prove anything, does it?"

"I'm afraid it does TO ME."

"Oh, fiddlesticks! How can you be so absurd?"

"Absurd, Alice? How about the factual evidence of your wearing your mother's pin, concealed?"

"Just a case of good MIND-READING, simple deduction, and all that sort of bosh."

"Was it bosh telling you you ate too much candy?'

"Aunt Cora," impatiently, "I thought you were a woman of intelligence. It appears to me you need a good psychiatrist to give you a thorough examination. This is more serious than you think. The very idea of your believing my mother, who has been dead these many years, came through that horn—er, trumpet, and talked to us! Or that you saw my mother appear IN PERSON!"

"But YOU SAW HER TOO! You said you remembered the dress she wore!"

"I told you: I had to be *polite*. I tell you it was simply an hallucination, pure and simple." She stopped — with a gasp — at the stricken look on her aunt's face. "Aunt Cora! I am sorry—truly I am," she faltered.

"Just forget it, my dear"; quietly her aunt rose and left the room.

* * *

The room was a clutter of pretty girls, giggling and chattering. One, evidently the hostess, spoke gayly: "Now, girls, understand, I have placed sandwiches and drinks handy on this sidetable; and each one may serve herself. That way we can eat whenever we desire or have the urge, and at the same time listen to the radio."

"Swell, Nora," an impish miss laughed. "But eat quietly, as we don't want the program spoiled. By the way, Alice, I am surely glad you brought that adorable aunt with you. I think we shall all call her Aunt Cora if she won't mind."

Aunt Cora laughed: "I shall love it. That gives me a nice lot of lovely nieces."

Nora reached over and patted the slender hand near her. "I shall be proud of my new aunt, too. I just know you will enjoy this Christmas radio show. It will last for two whole hour."

"Radio show?" Cora gasped,

(Continued Page 3, Col. 1)

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A Christmas TOKEN

(Continued from Page 2, Col. 5)

and looked around at each girl, in wide-eyed horror. "You don't mean to say you will listen to that monster?"

"'Monster,' auntie?" Alice gasped in horror; "Why, how can you say such a thing?"

"Of course she is joking," the impish miss laughed. "Just think, Aunt Cora; we will even turn out the lights and sit here in our comfortable chairs and WATCH the show through Nora's new TELEVISION SET!"

Technique of Television

"'Television'?" Aunt Cora sniffed (if such a dainty person ever sniffed). "My dear children, how can you be so credulous?"

"Aunt Cora," Alice spoke in exasperation, "you know what television is?"

"Do I?" sweetly.

"Of course you do! You know what a MOTION PICTURE is, don't you?"

Aunt Cora laughed amusedly: "I believe I have seen a few in my time, Alice. But radio! and television! . . ." She made a little gesture with both hands.

Nora spoke softly: "Are you AFRAID of radio?"

"Nonsense, my child. Of course not."

"They say this is to be the most beautiful Christmas radio play ever performed on the air. AND," in awed tones: "just to think we will not only HEAR the entire program, but we will SEE THE PERFORMERS as well. All we will do is turn off the lights, relax, and enjoy ourselves. And" (teasingly) "we can even lunch at the same time."

"Not me." Aunt Cora sat erect in her chair. "You girls can enjoy that nonsense if you want to; but, if you will excuse me, I believe I will go home."

Alice choked and gasped. "B-but, auntie, how can you be so rude? You are Nora's special guest. She wants you especially to see and hear this wonderful play of the Christ-child. Be reasonable, please! Just think of the wonderful, famous stars you will see take part, and not move from your rocker."

What to Believe

"How can you be sure they ARE the famous stars, Alice?" She spoke quietly.

"Just wait until the play starts. First, before the play, the leading man and the leading lady will give a Christmas message to their fans."

'How can you be sure it IS the leading man and leading lady speaking, Alice?"

"We are not deaf, are we? Their voices come through as clear as a bell! We have heard this selfsame couple speak and act for radio time and again. You have heard them with me in a regular weekly broadcast."

"But even so," quite firmly, "how can you be sure it is the persons you imagine?"

Alice gave a sigh of despair. "The radio announcer tells the names of the entire cast; even describes their appearance, their costumes, and the scenery."

"And you are credulous enough to believe that?"

Do We Really Know

Nora patted the hand again, laughing: "Just wait till the television begins to work. You saw Artie Law and Mary Todd in a personal appearance here last winter—remember? Then when they appear on the television screen YOU WILL REMEMBER THEM as you saw them on our local stage; and of course you will REALIZE that they are the actors."

"Bosh!" Aunt Cora sniffed again. "I thought you girls were of a higher degree of intelligence! But for you to stoop so low as to believe such tripe—"

"Aunt Cora!" Alice shrilled indignantly. "When you see someone with your very eyes, how can you call it tripe?"

"How do you KNOW that you see it with your very own eyes?"

"But how else would you see it, Aunt Cora?"

"Why, through hallucination, PURE AND SIMPLE! Alice, this is more serious than you think! Perhaps it may pay for you girls to go in a GROUP and have a good psychiatrist give you each a thorough examination!"

Reluctant Conviction

Lifting her head, she gazed with quiet steadiness straight into her niece's brown eyes.

Alice rose slowly to her feet, her eyes unwaveringly on her aunt's face. Again she saw the stricken look in the sweet face of her aunt, but the look held unwaveringly.

Then with a rush Alice was kneeling beside her aunt, both arms clasping her convulsively, while she cried softly, quiveringly: "Auntie, auntie darling, forgive me! Please forgive me! I understand perfectly! Never, never will I doubt again! My mother was JUST AS REAL as this beautiful play WILL BE! Can you forgive me?"

A beautiful smile slowly spread from the lips to her aunt's eyes. Slipping an arm around her neice, she said softly: "Thank you my darling."

Then lifting her hand to peep at her watch, she added: "In ten minutes the program begins. Turn out the lights, Nora; and a very happy Christmas to all of you, my sweets."

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MARY E. CONNER
St. Andrews, Florida

For the past nine years, dozens of articles have been published by PSYCHIC OBSERVER at this time of the year . . . all have explained how important it is to plan seances for spirit children on Christmas Eve. There are thousands of trance and direct-voice mediums in America; each group, whether a class or home circle, should assemble. There should be a Christmas tree in the seance room and numerous inexpensive gifts should be placed on and about the tree. Try it! Encourage your favorite medium to cooperate and if the degree of your success prompts you, send the story of your seance to PSYCHIC OBSERVER. ED.

My first class in *Deland*, in which *Mrs. Clarence Lynch* developed trance work, became a *"Missionary" group.* The spirit forces used us to help the souls who desired to progress. It was this group that was discussing the Christmas party early in November of last year. I told my pupils of having read of such a party in *Psychic Observer* and thought it was a grand idea. Without making any specific plans, we proceeded with our class. Suddenly *Mrs. Lynch* was entranced and a sweet little voice spoke to us.

This Child Knew

"I'm Sally," she said eagerly. *"I heard what you said about the Christmas tree and I want to come. I'd like a dolly with black hair and a blue dress."* I asked her how old she was and she said she was five.

Sally turned the trick right then. The party that had begun as a discussion crystalized into a reality. We would have a tree and put real presents on for the children. This idea was approved by the spirit teachers who said that while the material gifts were not essential from the material standpoint, the thought and love we would give to our little invisible guests would help them very much. They explained that many of the children had never had earth contacts of love and our thoughts would round out their progression.

Florida Clairvoyant

Psychic Observer
Mary E. Conner

The next several class meetings were enthusiastically anticipated and thoroughly enjoyed. Several children were admitted each time, all coming through *Mrs. Lynch* while in deep trance. Each had their distinct personality; some made us smile and a few brought tears to our eyes.

One little boy called excitedly to *Mr. Lynch,* telling him he was coming to the party. The child made himself known and then spoke of his mother and dad. He said it made him so sad because they had separated and he loved them both so much. He then told *Mr. Lynch* that he hadn't drowned as people thought, they told him over there his heart had been bad. (*Mr. Lynch exclaimed in surprise that at the time of the boy's death there had been amazement that there was no water in his lungs though he was thought to have drowned while wading.*) He asked for a toy aeroplane and was promised he should have his wish.

There was little *Mary Anne* who wanted a dolly and some dishes. I asked her where her mother was and she said, *"People over there say she's dead but she ain't! She's right here with me."*

A little fellow named *Billy* came through with his small brother *Sammy."* He cried and cried when I asked him about his mother. He said she cried all the time because she thought they were dead. He brightened up a lot when we promised him a nice red horn and a pretty ball for his brother.

En route to one of the meetings I mentioned a toy pony I had and said I thought I would give it to some youngster. Imagine my surprise when one of the first to entrance *Mrs. Lynch* demanded: *"Can I have that pony you were talking about? It's just what I want."*

He said he was *Tommy Grant* from Tulsa, Oklahoma. He wistfully asked if I would please make him an apple dumpling also. I explained that too many other duties would keep me from making dumplings and he said: *"Mother makes them often and I watch her but she doesn't even know I'm there. She talks to my sister Mary about me being dead."*

Characteristic Chatter

Just recalling names and verbal expressions cannot make plain enough how distinctly different each was. Some were timid, some a little boastful, some very pathetic.

One little girl was very prim and repeatedly tucked a blond curl back as she talked and giggled nervously. She sang for us before requesting striped candy sticks for her gift.

Earlier in the meeting I had seen this child and had described her to the class, suggesting that she would no doubt be the next one through. We were settling back to enjoy her when a loud, harsh voice cried through Mrs. Lynch: *"Papers, papers, read all about it in the Chicago Tribune!"*

A rough newsboy from the Chicago Loop had been brought in by a teacher. The boy had been in spirit but a short time and was none too polite in answering us. He averred that parties were for kids and he was big—about twelve he guessed. He had never known a home and had been pushed about all his life. When I suggested a nice red apple for the tree he said: *"Naw, I've been licked too many times fer stealin' them."*

Spirits Learn Politeness

We compromised on candy and I told him how glad we were to have him. We thought he had gone when he spoke again: *"This man says to say thanks."*

We had a lovely tree with twenty-eight miniature gifts for the twenty-eight lovely little spirit ones that had invited themselves to our party. *Mrs. Lynch* and I were instructed to sit under the tree Christmas night so the children could really enjoy their gifts.

One by one they came through, first through *Mrs. Lynch* and then through me and each were delighted with their gifts. Many unknown to us spoke and all expressed delight at being there. The fact that there were no gifts for those extra guests did not cause them any envy or sadness, showing they had progressed beyond our earth selfishness.

In the short space of time since *Harry* (the newsboy) had introduced himself he had changed noticeably. He wasn't so abrupt in speaking and even said *"thank you"* without being prompted. He even admitted that he liked it over there as folks were good to him.

That party left us all with a happy glow in our hearts and the feeling that we had truly spoken with angels. Material minded people may point out that we might better have spent our efforts on *"the living"* but I am sure we gave them at least a portion of the joy we had from the giving.

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ORIGIN and MEANING of CHRISTMAS

Kindliness and goodwill expresses itself by the interchange of greetings, visits, presents and entertainments to those in need.

We have not yet established "PEACE ON EARTH, GOOD-WILL AMONGST MEN" but Christmas is probably our nearest approach to that great ideal.

Two Great Festivals mark the Christian Calendar: *Easter* and *Christmas!* Both owe their origin to Astronomy.

The fact that Easter's determined by the full moon nearest the vernal equinox makes its origin certain, and in the same sense the date fixed for the Christmas Celebrations, December 25th, when the Sun—the giver of life and light—attains its lowest altitude and is reborn at the winter solstice to commence its steady rise, and its mission of bringing renewed life to the northern hemisphere, places it in the same category.

We stand on the threshold of the greatest of these festivals and in thousands of churches special services will be held to celebrate the birth of the One who is held *"to bring life and immortality to light."*

Christian Festival?

Once again we shall hear the ever-recurring story of a newly born infant born in a stable and lying in a manger, whom wise men from the *East* came to worship, who were led by a star to Bethlehem: of the opposition of *King Herod* and the steady rise of the infant to power and influence.

Today we look upon *Christmas* as an exclusively Christian festival. Yet it antedates Christianity by many centuries. There is no ground whatever for the assumption that *Jesus of Nazareth* was born on December 25th, since not even the year of his birth is definite and sure.

Authorities differ in their opinions between the years 17 B.C. and 4 B.C. It was not until the third century of our era that *Christmas* was celebrated as the birthday of *Jesus*, and there is no doubt that the date was chosen because it was the common custom of the pagan world to celebrate the rebirth of the Sun on that date.

Serious Opposition

Until that time *Christians* celebrated His crucifixion and resurrection but not His birth. Even when the celebration of the event was decided, there was a good deal of dubiety as to the fixing of the date. It was first celebrated on January 6th, now the feast of Epiphany.

December 25th was first celebrated in Rome as a Christian Festival in 354 A.D. at the earliest. Under *Bishop Liberius*, Rome took the date as a substitute for the ancient festival of the winter solstice—the rebirth of the Sun on the shortest day of the year.

The innovation excited serious opposition as it was thought that the customary celebration by pagan peoples might overwhelm the attempt to substitute a Christian for the pagan festival. *Helios-Sol-Mithra.*

It was, however, pointed out that the date was calculated from the supposed date of the *Annunciation*, 24th March — the vernal equinox; giving a period of nine months.

"Gods of Vegetation"

An official command was, therefore, issued to all centers of the faith to observe the new festival but it was not until about 450 A.D. that the observance became general, and even then the *Armenian Christians* failed to conform.

There is, therefore, no reason to believe that *Jesus* was born at the winter solstice; the date was fixed in an attempt to adopt and reform a pagan custom.

Mithra, one of the pagan Sun Gods, was mythically born on December 25th, clearly in view of the winter solstice—the return of the sun and the rising of the constellation of Virgo (the Virgin) above the horizon.

Dionysius and *Adonis* (Gods of vegetation) were supposedly born at this time and the festival often celebrated the successful completion of the autumn sowings in the fields.

Ecclesiastical Claims

On this date, too, The Phoenician God *Melkarth* woke from his winter sleep in the sacred cave or grotto. The *Egyptians* had two festivals, one on December 25th to commemorate the birth of the infant *Horus* (the new-born sun) and January 6th, to rejoice over the lost *Osiris* found.

Leo, a Roman patriarch, in the fifth century complained of the adoption of this date by the Christians, saying: ***"The day may come when the world will begin to deny that there was any other Savior of the world than the idol of heathen worship, the Sun."***

Truly, modern critics might well ask, if all these ecclesiastical claims are so insecurely based what guarantee have we of the accuracy of the venerated ancient records? We are quite sure that truth was never hindered in its onward march by the telling of the truth. The suppression of facts is far more likely to undermine men's confidence than the revelation of facts.

But *Christmas*, whatever its ancient origin, has in these days a social meaning and aspect which presents something more kindly and humane than ecclesastical controversy and pedantic disputation.

Where Customs Originate

For the last eight hundred years at least it has been like the Aryan's bonfires *"lighted upon every hill to celebrate the rebirth of the glorious sun"* and a fire of kindliness and goodwill has been lighted in human hearts which expresses itself in the interchange of greetings, presents, visits, entertainments and kindliness to those in need.

It matters little where such customs originate: they are good and kindly, and that is enough! Human minds and human hearts open. Thoughts of goodwill radiate to all—old feuds are forgotten and long-parted friends meet.

Humanity becomes genial and friendly and draws nearer to the

(Continued Page 9, Col. 5)

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Rev. Joseph M. McWilliams, Dean of the *Temple of Spiritual Science* of Jersey City, New Jersey, for the past eighteen years, is now residing in *Camp Cassadaga*, Florida. Later *Rev. McWilliams* will establish a *Temple of Spiritual Science* in Florida of which he will continue to be the Dean.

McWilliams

(P-226)

Lily Dale's Community Club; They Make Plans for Christmas

Photograph by Don Curtis, Cherry Creek, N. Y.

The question is often asked: What do the people at *Lily Dale* do in the winter time? To a degree, this picture answers that question. There is a *Community Club* at *Lily Dale, N. Y.* A meeting of the members of this club is called several times each month by President *T. J. Frawley.*

In the picture above, many seen during the summer months at *Lily Dale* will be recognized: Thomas J. *Frawley*, Edna *Frawley*, Mrs. Walter D. *Kellerby*, Secretary; Marion *Darling*, Lena *Florence*, Stephen *Florence*, Mr. and Mrs. Verne *Schenck*, Mrs. Barbara A. *Pressing* (R. G. Pressing's mother, front row sitting, extreme right); Amy *Gritman, Treasurer*, wife of the late *Dr. A. DeWitt Gritman;* Nettie *Weaver, Harvey Weaver*, Mr. and Mrs. Gale *Hubartt*, Juliette Ewing *Pressing*, Mary *Carter*, Elva *Ulrich*, Freda *Taylor*, Gladys *DeChard*, Ida *Stritzel*, Mary *Capel*, Mr. and Mrs. Don *Chalmers*, Leonard *Foote*, Helen *Anderson*, Angie *Hydel*, Stella *Collins*, Ellen *Best*, Rev. Sarah W. *Cushing*, Maude *De Wycoff*, Josephine *Moore*, Frances *Leone*, and R. G. *Pressing*. Some visitors unidentified.

Christmas Candles

(Continued from Page 1, Col. 5)

Bettina was still looking, looking out into the street. Christmas trees, toys . . . poor mother . . . without a *Santa!* The tiny rebel tears kept trickling. Bettina wiped them away and tried to pull her lips into a smile. She was trying to shape that smile when she heard a voice at her shoulder:

'Bettina!" She turned.

There stood Santa Claus beside her bed!

Bettina gasped. She looked at him tensely. Could she be dreaming? Santa Claus, Santa Claus for her again this year? Santa was stepping away from her. Bettina's eyes widened. There was no mask on Santa's face . . . no . . . no mask. It was a *face*, a real face . . . a face she loved . . . a face she knew!

Bettina's arms flew out. *"Daddy!"* she cried.

Santa, smiling, kept stepping backward. ***"Daddy!"*** again *Bettina* cried, her face transfigured. *"Daddy . . . my daddy! Don't go daddy . . . don't go!"*

Santa, still smiling, stepped toward the door, his hand held out. *'Bettina!'* again he called.

Something stirred in *Bettina*. Something leaped in *Bettina*. Her body became swaddled in a warm wave, her finger tips tinkled.

"Daddy, don't go . . . !" It was more of a scream that broke from her lips. Something seemed to sway her. *Bettina* could not see him go . . . Her daddy had come, her daddy was calling toward the door. She had always minded her daddy, always, always.

"Daddy . . . please . . . please don't go . . ."

"Come!" whispered Santa.

Bettina rose on her cot, her feet touched the floor.

'Daddy . . . don't go . . . don't go . . .' Stumbling, staggering, she rushed at him her hands extended.

The door opened. *Bettina* blindly entered the dark room. *"Daddy! Daddy!"* came from her lips.

Mrs. Delavarre, cousin *Ben* and aunt *Lucretia* came rushing in the dark room. Mrs. Delavarre's hands groped on the wall for the switch. Suddenly the Christmas tree became blazed with lights, every candle sparkling.

"Bettina!" It was a cry that broke from the mother's throat.

"Mamma . . . daddy . . . Santa . . . where? Daddy came, mamma, he came, he brought me here . . . in here . . . he did, he did . . ."

Bettina was standing in the center of the room, her hands held out, looking about her, a superhuman happiness on her face.

"A Real Christmas Present"

Christmas Day—a happy day—the sun shining—children laughing—up the street comes wobbling the *truck cart* with the merry-go-round.

"Hey-ho! the merry-go-round! here comes Pietro!" Running, clapping, the way they run out! *"Hey, Pietro . . . here, here!"*

Yes, Petro stops right there at the corner. *"Tararirarey"* . . . goes the hurdy gurdy. The children crowd about, then they stop and stare. Who's that walking up the street? *Bettina!*

"Oh, Bettina! What? You . . . you?"

Oh the question! But *Bettina* is beaming, beaming.

"There, cousin Ben, put me on the purple one, the one I have always wanted to ride!"

And *Bettina* is placed astride the little purple horse, Pietro himself helping her up, his face grinning.

"Yea? La signorina she walk, yea?"

"Yes," says cousin *Ben* beaming, *"a Christmas present!"*

"Very good, hey?" mutters old Pietro, as he pets the golden curls.

Bettina on her horse looks about, glamorously happy.

"Let go of me Cousin Ben! I can stand here alone, alone! Oh, cousin Ben . . . I'm on the merry-go-round! The merry-go-round . . . the real, honest-to-goodness one . . . Papa always wanted me to ride . . . !"

THE END

Frederick Nicholson

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Unless otherwise stated every church listed on page 5 and 8 conduct regular Sunday evening services.

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Marylebone Spiritualist Association, Marylebone House, 42 Russell Square, W.C.1.; Ralph Rossiter, Sec'y.

Center of The Silver Star, S. A. MacDonald, Psychic Artist, 27a Addison Gardens, London W. 14, England.

ALABAMA

BIRMINGHAM—Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Tues. 7 P. M.; John Bloodsworth; Gertrude Baker.

ARIZONA

PHOENIX—1st Spiritualist Church. 10th & Fillmore Sts.; Leroy O. Cady.

CALIFORNIA

ALHAMBRA—The Pyramid Church. Inc. 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma E. Kingham. Res. Pastor. (AT 2-8632).

ANAHEIM — Good Hope Spiritualist Church. 135 West Center St., Eagles Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

ESCONDIDO—Ch. of Spiritual Wisdom; 352 West Fifth Ave., C. E. Goodale, Frank E. Watson.

Fresno, California

Universal Educational Religious Society of Divine Science, Inc. 744 Mildreda Ave.; Sun. & Tues. 7:30 P. M.; Edna Kelley.

Church of Revelation, 245 N. Calaveras; Sun. & Wed. 8 P. M.; Dollie E. Thuness.

HANFORD — Ch. of Revelation, 221½ Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet Stine Wolford.

HOLLYWOOD — Spiritual Science Ch., 1904 N. Argyle, Mae Taylor.

HUNTINGTON PARK — Spiritual Ch. of Flowers. 2474 Randolph St.; Sun. & Wed. 8 P. M.; Victoria M. Freutel.

Long Beach, California

Spiritual Science Ch., 5555 Dairy St.; Alice M. Bonner.

Ch. of Light & Truth (I.G.A.S.). New Masonic Temple. 8th & Locust; Sun. 7:30 P. M.; R. E. Kirby.

Ch. of Divine Light, 1835 American Ave., Sun., Wed. & Fri. 7:45 P. M.; Beulah Englund.

Los Angeles, California

Los Angeles Progressive Lyceum, 2201 Union Ave. (Central Spiritualist Ch.); Sun. 9:30 A. M.; Pearl E. Knight, N.S.T.; Katharin F. Tobey.

Temple of the All Seeing Eye Spiritual Ch., 966 W. 47th St.; Sun. 8 P. M.; A. Margaret Crosby.

1st Ch. of Soul Scientists, 4058 South Vermont. Sophia U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom. 353 North Western Ave.; Sun. & Wed., 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave.; Founder, Elizabeth R. Courtney (Prospect 3827).

Ch. of The Inner Voice (Hollywood); Sun. 8 P. M., Occult Lecture & Healing; Mon. 8 P. M. Mental & Physical Phenomena; Wed. 8 P. M. Clairvoyant Unfoldment; Garden Court Apt. Ball Room, 7021 Hollywood Blvd.; near Brea; Jeron King Criswell & Halo Criswell.

Ch. of Psychic Light, 617 Venice Blvd., Katie Whittemore.

The Optimistic Science Temple. 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.; Etta Gurkell.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sun. 11 A.M.; Pearl Irene Barnes.

Spiritualist Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M., in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers.

West Lake Spiritualist Ch., 913 South Lake St., Sun. Wed. & Fri. 8 P. M.; Irene Wood; Inez Duncan.

Wilshire Spiritualist Ch., 508 S. Hobart Blvd.; Sun. & Tues.; Lillian F. Smith. Associate Minister.

Universal Ch. of The Master. 3406 North Figueroa St., Thos. Harrell. 4202 Homer St.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvarado Ave. Sun. 10:30 A. M., Wed. 8:00 P. M. Leah E. Pitzer.

The White Brotherhood Center. 744 S. Ford Blvd.; Constance E. Johnson.

Christian Spiritual Ch., 6811 Broadway; Sun. 7:30 P. M.; B. L. Pigg.

Spiritual Fellowship Group. 2936 W. 8th St., Room 203; Sun. 2:30 & 8:30 P. M.; Wed. 2 P. M.; Jane M. Sipes (Fx. 2280).

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Fraternal Brotherhood Spiritual Ch., 627 22nd St.; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lilliam J. Storms (Hi 4-1684).

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Spiritual Science Ch. No. 38, 1918 Grove St.; L. E. Smith.

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NATIONAL CITY—1st Christian Spiritualist Ch., 1203 Coolidge Ave.; Sun. 7:30 P. M.; Folke W. Tegner.

OCEAN PARK — Fellowship Spiritualist Ch., 2663 Main St.; Sun. & Wed. 7:45 P. M.; Thurs., 2 P. M.; Jessie A. Bennett.

PACIFIC GROVE—Universal Educational Religious Society of Divine Science, Inc., Chap. 2. 581 Pine Ave.; Thurs. 7:45 P.M.; Edna Kelley.

SACRAMENTO — Liberal Spiritual Ch., I.O.O.F. Hall, 9th & "K" ts. 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

SAN BERNARDINO—1st Spiritualist Assoc., cor. 6th & Arrowhead; Sun. & Wed., 7:45 P.M.; Lyceum. Sun. 10:30 A.M.; Tues. 2:30 P.M.; Dollie Dunlap, 755-88.

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Inspirational Ch. of the Master, Inc. 2730 "A" St., Sun. 11:30 A. M. & 7:30 P. M.; Wed. & Fri. 7:30 P. M.; Thurs. 2 P. M.; Grace Sanford.

Ass'n of San Diego Spiritual Ministers, P. O Box 613, San Diego (12), Cal.; George E. Dyson.

Harmony Temple of Spiritual Brotherhood, 1039 7th Ave.; Michael Florenza.

First Spiritualist Church. 1240 Seventh Ave.; Hildred Hope Langford.

Progressive Spiritualist Ch., 3843 Herbert St., Carrie Kelley; Ben H. McHenry.

Fraternal Spiritualist Temple, 2nd & Beach St.; Gust Thunberg.

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Bright Star Ch. of The Master No. 157; 4608 Kansas St., Sun. 7:15 P. M.; Myrtle Dyson.

San Francisco, California

Golden Gate Spiritualist Church, Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd $ 4th Wed. 7:45 P. M.). Florence S. Becker.

Christian Spiritualist Ch. of San Francisco Ltd., 4th Floor. 414 Mason St.; Sun. 11:30 A. M., 2:00 & 8:30 P. M.; Grace M. Roberts.

1st Spiritualist Temple. 3324 17th St.; Nell F. Martin.

Universal Spiritual Church, 887 Valencia St., Sunday & Thursday 8 P. M.; Jennie Heilmann.

Spiritualist Ch. of Revelation, Inc., 465 Geary St., 4th Floor (No. 40); Thurs. 7:45 P. M., Phenomena; James J. Dickson, 2940-19th Ave.

White Cross Center, 1815 Lake St., Irene Remillard.

Universal Church of The Master No. 162, 450 Geary St., Studio 102; Sun. 7:30 P. M.; Minnie R. Demrick.

Universal Church of The Master No. 162 450 Geary St., Studio 102; Sun. 8 P. M.; Wed. 8 P. M. at 424 Ellis St., Apt. 604; Minnie R. Demrick.

San Jose, California

Spiritual Fellowship Ch., I.O.O.F. Hall, 3rd & Santa Clara St.; Sun. 2:30 & 7:15 P. M.; Rubie Swisher.

Ch. of Spiritual Prophecy, Inc., Druid Temple; San Carlos at Market; 85 W. San Carlos; Sunday 2:30 and 7 P. M., Pastor, Julia Hullquist.

Santa Barbara, California

Universal Chapel of Light, 1509 De la Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

International General Assembly Spiritualist Church, Chapel Inn, Sun. 8 P. M.; George Daisley.

COLORADO

COLORADO SPRINGS—1st Ch. Science Progressive Life. 502 E. Tejon. Reed Library; Sun. 7:30 P. M.; Sibyl E. Smith.

Denver, Colorado

The People's Spiritualist Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 W. 1st Ave.; Allen J. Miller.

PUEBLO—Progressive Ch. of The Soul, 618½ N. Main St.; K. of P. Hall, Sun. 8 P. M.; Rosie Lyons.

CONNECTICUT

BRISTOL — Michel Spiritualist Ch., Stephen Terry Hall, 8 S. Elm St., Wm. P. Morgan.

Hartford, Connecticut

Hartford Spiritualist Temple. Inc., 758 Asylum St.; Alice Behrendt.

The First Ch. of The Divine Light, 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles E. Hughes.

New Haven, Connecticut

Star of Truth Spiritualist Ch., 458 Orchard St.; Harriet Golden.

The National Spiritualist Temple, 346 State St.; Sun. 7:30 P. M.; Anna Anderson.

TAMFORD—Albertson Memorial Spiritualist Church, 485 Summer Street; Raymond E. Burns, Minister.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism. Pythian Temple, 1012 9th St. N. W.; Sun. 8 P. M.; A. Hafferman; C. Hickerson; M. McFarland.

Church of Two Worlds. 1010 Seventeenth Street, N. W., Sun. & Wed. 8 P. M., Hugh Gordon Burroughs; Freda Dorothy Egbert, Sec'y., 7529 Alaska Ave., N. W., Washington (12), D. C.

1st Spiritual Science Ch. (branch of S.S. Mother Church of N.Y.C.), 1900 "F" St., N.W.; Sun., Tues., Wed. & Thurs., 8 P. M. Alice W. Tindall.

Mizpah Church of Spiritual Science, Inc., 3423 Holmead Place, N. W., Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcy.

FLORIDA

CASSADAGA—(Volusia County) Southern Cassadaga Campmeeting Ass'n; Season, January, February & March, 1948; Psychic Observer distributor, Mrs. Ethel Wittnebert.

Daytona Beach, Florida

1st Spiritualist Ch., 613 Broadway Ave.; Katherine Windle.

Hays Memorial Spiritualist Ch., 221 1st Ave.; Marguerite Springstead.

FT. LAUDERDALE — Beckoning Light Spirintualist Ch., Womans Club, Stranaban Park; Sun. 8 P. M.; Fri. 8 P. M. at 200 N. E. 4th St.; Jewel Williams.

Miami, Florida

Little Shenandoah Spiritualist Ch., 641 S. W. 6th Ave.; Sun. & Wed. 7:30 P. M.; Ermel McNab; Etta A. VanAlstyne.

Spiritual Alliance Temple of Light. 54 N. W. 34th Ave. Mabel Martin.

Temple of Continuity, 1722 West Flagler St.; Geraldine Pelton.

Church of Metaphysical Science, Simpson Park Clubhouse, 55 S. W. 17th Road; Arthur Ford.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lilly Candler; Madge Hart; Florence Farrow.

The Truth of Life and Light Spiritualist Science Church, 926 N. W. Third Ave.; Sun. & Thurs. 8 P. M; J. A. Portier.

Orlando, Florida

Christian Light Spiritualist Ch., 2 miles west on Winter Garden Road; Sun. 7:30 P. M.; Anaheim Thrash.

1st Spiritualist Ch. & School, 44½ West Church St.; Room 12; Tues. 8 P. M.; Thurs. 2:30 P. M.; Nellie Cherry.

St. Petersburg, Florida

People's Spiritualist Ch., 1011 Ninth Ave., North; Sun. & Wed. 7:45 P. M.; Clifford L. Bias; Charles Swann.

Spiritualist Church of The Beloved, 2800 Central Ave., (Open Nov. 15th) Ethel Post Parrish.

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Golden Rod Spiritualist Ch., 702 Lake Ave.; John Calvert.

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Sunflower Spiritualist Ch., 2424 N. Avers Ave., Wed., 2 P. M.; Sun. 8 P. M.; Lena Schaefer.

The First Temple of Universal Law. 4740 North Western Ave., Fifth Floor. Charlotte B. Birkner.

Federation of Spiritualist Churches and Associations, Inc. (Illinois Unit). Midland Hotel. 172 West Adams St., Services Sat. 2:15 & 8 P. M., Anthony Camardo.

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(Continued Top Next Col.)

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First Church of Divine Healing, 4234 W. Irving Park Road; Sun. 7:45 P. M.; A. J. Bigus.

1st German American Spiritualist Ch., Somers Hall, 3349 W. North Ave.; M. Schwartz.

1st Ch. of Divine Healing, 4234 West Irving Park Road; P. A. Bernhardt.

Cicero, Illinois

First Spiritualist Ch., 5033 W. 25th Place; Lena Drews.

Liberal Psychic Science Ch., 1331 S. 57th Court Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DECATUR—1st Spiritualist Ch. of Truth. 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois

1st Victory Spiritualist Ch., 1120 St. Clair Ave.; Elizabeth Crain.

Spiritual Science Ch., 16th & Cleveland Ave.; Leona Ellis.

JOLIET—First Spiritualist Ch., Jasper & Glenwood Place; Charles Kroplin.

LEROY—J. T. & &E. J. Crumbaugh Spiritual Ch.; Chas. C. Cunningham.

OAK PARK — White Flower Episcopal Spiritual Temple (I.O.B.), 130 Harrison St.; Sun. & Wed. 7:30 P. M.; Rice R. Massey (Mkdzie 5732).

PEORIA—Divine Light and Truth Ch., of Spiritualism, 219 Pine St.; Jeanette Smith.

STREATER—Good Will Spiritualist Ch., 701 East Bridge St., Sun. 7:30 P. M., Emma Dryer, Pres.; Olive Haring, Sec'y.

WESTMONT—Unity Spiritualist Ch., 13 W. Quincy St.; E. Backlund.

INDIANA

ANDERSON — First Spiritualist Temple, Madison Ave.; Fanchion Dennis Harwood.

CRAWFORDSVILLE — Goodwill Spiritual Ch., 212½ E. Main St.; Sun. 8 P. M.; 4th Sun. of month all day services; Bertha Dailey.

ELKHART — Clarke's Memorial Spiritual Center, 316 Division St.; Jeanette Osborn.

EVANSVILLE — Union Spiritualist Ch., Third Ave. & Michigan St.; Jeannette Hoeppel.

GARY—1st Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallon.

Hammond, Indiana

1st Progressive Spiritualist Ch., I.O.O.F. Hall, E. State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Coyle.

Indianapolis, Indiana

1st Spiritualist Episcopal Ch., 2802 Carrellton Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

The Progressive Spiritualist Ch., cor. of St. Clair & Park Ave.; Paul Leach; John F. Van Meir.

Spiritualist Center Ch., 214 S. Arsenal Ave.; C. C. Driskell.

Universal Spiritualist Ch., cor. Hamilton Ave. & E. Washington St.; Sun. 7:30 P. M.; Ola Florence; James Florence.

KOKOMO — True Spiritualist Ch., Red Men's Hall, West Mulberry St., Sun., 7:30 P. M. (Afternoon, evening every 3rd Sun.); Louise Sutton, C. R. Sutton.

LAFAYETTE—Ch. of Divine Truth. Red Man's Hall, 4th & Ferry Sts.; Elsie Fay Brown.

LAPORTE—The People's Psychic Church, 1005 Jefferson Ave.; C. W. Mills.

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Golden Hour Spiritualist Ch., 503½ Wabash Ave.; Nellie Hodgers; Goldie Russell.

IOWA

CEDAR RAPIDS — Center of Liberal Thought. No. 3. K. of P. Hall, 420 1st Ave., N. E., Sun. 7:30 P. M., Eloise Page & E. B. Page.

CLINTON — Center of Liberal Thought Lafayette Hotel, E. B. Page.

DAVENPORT—Modern Spiritual Church, 623 West Fourth St., Daily at 8 P. M., I. Richard Griest.

DES MOINES — Johnson Chapel Psychic Center, 6701 Douglas Ave.; Vesa E. Huffman.

KANSAS

KANSAS CITY—Spiritual Church, 1061 Armstrong Ave.; Sun. 7:30 P. M.; Tues. & 7 P. M. at 828 Ann Ave.; Bettie Palmer.

WICHITA—First Spiritualist Church. 121 South Main St., Neva Durham.

LOUISIANA

NEW ORLEANS—Divine Fellowship of Spiritualism. 823 Spain St.; Fri. & Sun. 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MAINE

PORTLAND—The Alliance Spiritual Center, Room 36, 53 Exchange St., Roger E. Hooker.

MARYLAND

Baltimore, Maryland

Temple of Wisdom, 500 E. 39th St.; Elizabeth H. Dennis.

Universal Science Spiritualist Ch. (N.S.A.) 601 W. North Ave. (corner John St.); Sun. 7:45 P. M.; Grace Betz; BR 4294.

United Bible Spiritual Temple, 1815 N. Broadway; Grace P. Bauer.

MASSACHUSETTS

AMESBURY—1st Spiritualist Ch., Odd Fellow's Hall, Water St.; Roxey Newhall.

Boston, Massachusetts

Daniel Spiritual Ch., 69 W. Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. H. Durant.

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The Spiritual Haven, 30 Huntington Ave., Sunday & Wednesday 8 P. M., Harre Milesi, Minister.

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FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

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SALEM—The First Spiritualist Mission. of Salem, Bell Studio, Sewall St.; Gladys Worsencroft.

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Christian Messenger Ch. No. 2. Leota Hall, 3946 Trumbull; Sun. 8 P. M.; Hazel Damrau.

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Center of Spiritual Hope, Leota Hall, 3946 Trumbull; Sun. 8 P. M., Hazel Damrau.

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Spirit Communion Church, 3910 Avery, Homer W. Watkins.

The Gardner Healing Center, 4326 Fourth Ave.; Mon., Wed. & Fri. 9 A. M., to 9 P. M.; Henry Gardner.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandrine Ave.; Ethel E. Peterson.

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First Spiritual Mission, 3629 Grand River at Linsdale; Millie Sigler.

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Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.): Fri. 8 P. M.; Lillian Ryder.

First Universal Spiritualist Church, 3523 Cadillac ("Little Church Around The Corner"), Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Aldrich Memorial Church. Parlor "D". Mezzanine Floor, Barlum Hotel. Cadillac Sq. & Bates; Sun. 7:30 P. M.; B. W. Standen.

National United Church (Spiritual). 8026 Charlevoix (near VanDyke); Sun. 8 P. M.; Alwynne Rogers, pastor; Mary Bonice sec'y.

Psychic Center, 9116 N. Martindale Ave.; James M. Laughton.

EATON RAPIDS — Spiritualist Episcopal Church, East Hamlin St., Robert G. Chaney.

FLINT Spiritualist Episcopal Ch., 733 South Saginaw St., Noah Rice.

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Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room 714 N Rose St.; Wed & Fri. 8 P. M.; Beth Roche.

Lansing, Michigan

Lansing Spiritualist Episcopal Ch., Main Auditorium Y.W.C.A. Bldg.; Townsend St.; John W. Bunker.

First Spiritualist Church, 2141½ N. Washington Ave.; Mrs. Harold Halley; Gertrude Beane.

Muskegon, Michigan

Spiritualist Ch. of Truth, 1143 Spring St.; Harry Rogers.

Temple of Spiritual Light, 409 E. Laketon Ave.; Wm. Pawenishing.

ONAWAY—Spiritualist Church; Services Sunday 8 P. M.; Sec'y, Mrs. Richard Martin.

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PORT HURON—The Divine Spiritual Temple, I.O.O.F. Hall, Lapeer Ave.; Sun. 7:30 P. M.; Rebecca Provat.

ROSEVILLE — Ch. of Harmony of The Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

ROYAL OAK—1st Spiritualist Temple, 114 Pingree; Sun. Lyceum, 10:30 A. M.; Sun. services, 7:30 P. M.; Pres. Jas. M. Smyth; Sec'y Margaret Blackburn, 637 Annin. Detroit, 3.

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9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M Tucker.

St. Louis, Missouri

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Society of Spiritual Fellowship, 3011a N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Spiritualist Episcopal Ch., 5862 Delar Ave.; Sun. & Tues. 8 P. M.; Wed. 2 P. M.; Bernice F. Bennett.

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3rd Spiritualist Ch., Albrect Hall. 3549 Arsenal St.; Sun. 8 P. M.; Anna Bothmann.

Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St., Tues. & Sun. 2 & 8 P. M. Josephine Erhart.

Soul Science Spiritualist Ch., Kingsway Hotel, Kingshighway & Lindell Blvd.; Sun. 7:45 P. M.; Iona Brandt.

Progressive Spiritualist Lyceum & Research Society of St. Louis, 4349 Manchester Ave.; Sun. 2 P. M.; Robert C. Kroll, leader.

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Camden, New Jersey

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IRVINGTON — Spiritualist Temple of Light; 20 Orange Pl.; Sun. & Thurs. 8 P. M.; Henry Diehl.

JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

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United Spiritualists' Ch., 41 West 73rd St.; Tues., Wed. & Fri., 7 P. M.; Thurs. & Sat., 1 P. M.; Sun. 11 A. M.; (No Messages Sun. P. M.) Edward Lester Thorne.

W. T. Stead Memorial Center. 41 West 88th St.; Sun. & Wed. 8 P. M.; Bertha Marx.

Spiritual and Ethical Society, Hotel Astor, 14th & B'way; Sun. 3 P. M.; Fred Schneider.

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1st Spiritualist Temple Society, Inc., 24 West Goodale St., Sunday 7:45 P. M.; Bertha DeLong.

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COSMIC SIGNIFICANCE OF *Christmas*

Self - Improvement is not the FIRST consideration. Let him who would be the greatest . . . be a Servant to All.

By MAX HEINDEL

Once more, in the course of a year, we are upon the eve of *Christmas*. The view which each of us takes of this festival is dissimilar to that of every one else. To the devout religionist it is a season hallowed, sacred, and fraught with mystery, none the less sublime because uncomprehended. To the atheist, it is silly superstition. To the purely intellectual it is a puzzle, for it is beyond reason.

In the churches, the story is recited of how upon this, the holiest night of the year, our Lord and Savior, immaculately conceived, was born of a virgin.

No further explanation is made; the matter is left to acceptance or rejection by the hearer according to his temperament. If mind and reason dominate him to the exclusion of faith, if he can believe nothing which cannot be demonstrated to the senses at any moment, he is forced to reject the tale as absurd and out of consonance with various immutable laws of nature.

"Light of the World"

Various interpretations have been given to satisfy the mind, these principally of an astronomical nature. They have set forth how, on the night between the 24th and 25th of December, the sun commences its journey from the south to the north. He is the *"Light of the World."*

Cold and famine would inevitably exterminate the human race if the sun remained always in the south. Therefore it is a cause for great rejoicing when he commences his northward journey. He is then hailed as *"savior,"* for he comes *"to save the world,"* to give it *"the bread of life,"* as he ripens grain and grape.

Thus *"he gives his life"* upon the cross (ing) of the equator (at the spring equinox, and then commences his ascent into the (northern) heaven.

"Immaculately Conceived?"

On the night when he commences his northward journey the zodiacal sign Virgo, the celestial virgin, the *"Queen of Heaven,"* stands upon the eastern horizon at midnight, and is therefore, astrologically speaking, his *"rising sign."* Thus he is *"born of a virgin"* without other intermediary, hence, *"immaculately conceived."*

This explanation may satisfy the mind regarding the *origin* of the supposed superstition, but the aching void which is in the heart of every skeptic, whether he is aware of the fact or not, must remain until the spiritual illumination is attained which shall furnish an explanation acceptable to both heart and mind.

However, few understand how the material and spiritual forces alternately ebb and flow in the course of the year, and why Christmas is truly a *"holy day."*

Let us say that we subscribe to the astronomical interpretation as being as valid from its point of view, as the following is true when viewing the mystery-birth from another angle. The sun is born from year to year in the darkest night.

A Sublime Fact

The *"world-saving"* Christs are also born when the spiritual darkness of mankind is the greatest. There is a third aspect of supreme importance, namely, that it is no mere idle foolishness when Paul speaks of Christ being "formed in you."

It is a sublime fact that we are all Christs-in-the-making, and the sooner we realize that we must cultivate the Christ *within* before we can perceive the Christ without, the more we shall hasten the day of our spiritual illumination. In this connection we again quote our favorite aphorism from *Angelus Silesius*, whose sublime spiritual perception caused him to say:

"Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul will be forlorn;
The Cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again."

At the *summer solstice* in June, the earth is furthest from the sun, but the solar ray strikes the earth at nearly *right angles* to its axis in the Northern Hemisphere, hence the high degree of *physical activity* resulting. Then the *spiritual* radiations from the sun are *oblique* to this part of the earth, and are as weak as the physical rays when they are oblique.

Highest Tidal Flow

At the *winter solstice*, on the other hand, the earth is nearest the sun. The spiritual rays then fall at right angles to the earth's surface in the Northern Hemisphere, *promoting spirituality*, while physical activities are held in abeyance on account of the oblique angle at which the solar rays strike the surface of the earth.

On this principle, the physical activities are at their lowest ebb and the spiritual forces reach their highest tidal flow on the night between the 24th and 25th of December, which is therefore the most *"holy night"* of the year.

Midsummer, on the other hand, is the sporting time of the earth-goblins and similar entities concerned in the material development of our planet, as shown by Shakespeare in his *"Midsummer Night's Dream."*

If we swim with the tide at the time when it is strongest, we shall cover a greater distance with less effort than at any other time. It is of great importance to the esoteric student to know and understand the particularly favorable conditions which prevail at *Yuletide.*

Coin of Service

Let us follow *Paul's* exhortation in the *12th chapter of Hebrews* and throw aside every hampering weight as do men who are running a race. Let us strike while the iron is hot; let us specially bend all our energies at this time to spiritual endeavor, and we shall reap a harvest such as we cannot obtain at any other time of the year.

Let us remember also that self-impovement is not our first consideration. We are disciples of Christ. If we aspire to distinction, let us remember that that He said: *"Let him who would be the greatest among you be THE SERVANT of all."*

There are much sorrow and suffering around us; there are many lonely and aching hearts in our circle of acquaintances. Let us seek them out in an unobtrusive manner.

At no time of the year will they be more amenable to our advances than just now. Let us strive to spread sunshine in their path. Thus we shall earn their blessings and the blessings of our Elder Brothers. The resulting vibrations in turn will cause a spiritual growth not to be attained in any other way.

Taken from the booklet: *"Mystical Interpretation of Christmas"* (*) in which are found six dissertations upon the subject of *Christmas*—showing the occult significance of this great event.

(*) Dale News, Inc. 50c

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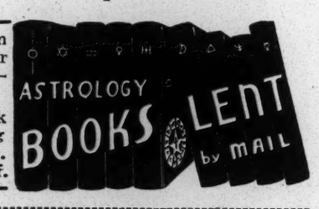

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MEANING OF CHRISTMAS

(Continued from Page 4, Col. 3)

expression of the Divine. We have not yet established "Peace on earth and goodwill amongst men," but *Christmas* is probably our nearest approach to that great ideal. At such a time men have no use for *"Scrooge"* but tend in some measure to *"love one another."*

In the spirit of love and fellowship let us celebrate *Christmas* realizing that the nearer we get to one another in the bonds of kindliness the closer we approach *God* and *Heaven*, and the ideal of human brotherhood. *In this spirit let us unite to serve God by serving man and thus deserve and enjoy A HAPPY CHRISTMAS.*

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Christ Opened Doors To Heaven

Man's joys at Christmas are hollow and superficial, usually offered rather in a sense of duty than from the "bigness" of his heart.

If moralists and religionists had courage, there would not be all these doctrines but a better world.

By DORTCH CAMPBELL

When *Wise Men* saw *The Star* that lingered so lovingly above the cradle of the young child *"they rejoiced with exceeding great joy."* . . . *"And there were in the same country shepherds abiding in the field . . . And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.*

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

Only One Universe

Why this great joy? Why so glad tidings? Why was there a multitude of the heavenly host with such an upsurge of Spirit, praising God? Have not many prophets come and gone? Has there not been a great galaxy of seers? Have they not taught great truths to mankind?

Aye! But there must have been something of far greater moment than the incarnation of a great soul. In his coming there was a supreme motive for rejoicing, known only at that time of the wise men: he came to teach—it was the first time we were to be told in all history—*that there is only one Universe;* that earth and heaven are linked; that life begun here or elsewhere goes on forever.

Jesus of Nazareth taught and lived the continuity of life; he brought earth close to heaven. Other prophets had vaguely indicated by implication that life is without beginning or end; the *Nazarene* prophet *proved it!*

Live Like a Living Soul

Many wonderful doctrines of good have come from the good and great, but the *Galilean* laid down the evidence that can not be denied that there is no death and that which we have so long feared is only a door into *Wonderland.*

No wonder then hearts of the wise were lifted! Theirs was the triumphant cry of men who know they shall live forever.

For what purpose came this *Nazarene?* For that one thing and with it he gave all the proof any man or woman needs; for at his command the doors of heaven were opened and angels who had once lived here as we now live came to minister unto him.

Jesus tore aside once and for all the vail that separates the seen from *The Unseen.* What did this *Man of Joy* do most of all if not emphasize the beauty and holiness of life and living? Search your scriptures for therein you think you will find eternal life, but *Jesus* said to take no anxious thought but live—*live like a living soul.*

Proof in Holy Writ?

From *Matthew* through all the gospels of *St. John* there is story after story of his wondrous teachings and proof of the sacredness of the livingness of life. The light of those teachings still shines in darkness; and the darkness comprehendith it not.

Life! Life! Life! It is all there, beautiful and wonderful, holy, acceptable. Life is more than meat and raiment — surely more than creed or doctrine or ritual. *Jesus of Nazareth* said so. Life is the only thing that is important. Verse after verse and chapter after chapter of proof in *Holy Writ.*

But man, out of man-made doctrines, has made for himself a civilization that is rapidly destroying humanity. None can say yet that civilization shall not be snuffed out by civilization. Why revel then in foolish pride with our doctrinaires and in our inventions?

Let us not say that civilization is an advanced state of social culture and education; that there is happiness in the progress of arts, sciences and statecraft.

What Jesus Taught

Rather should we admit that civilization is only refined or luxurious barbarism; for culture and education and religion, too, stem from true and perfect living, and of this we have nothing because we do not live as *Jesus* taught us to live.

Rarely do men believe in *God;* they merely talk about *God.* How then can you believe in this great *Wayshower* of Life? Men say they believe and have faith. What faith? Why, they do not believe even in their souls—to them the soul is a wispy sort of thing. A majority of the sons and daughters of the generation do not believe that we live after death.

What are you afraid of? If you really believed and doubted not death to you would be like an angel of mercy to release you from this world's travails and misunderstanding.

Jesus of Nazareth taught eternal life that ought to begin here and today and he proved it and he submitted the evidence by the heavenly host, but do you believe what you say you believe?

How to Live!

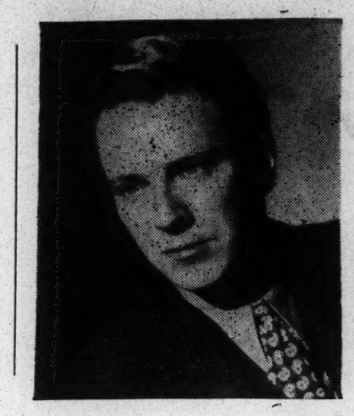
The *Nazarene* came to show us how to get the most there is to get out of life with all its joys and romance and adventure, but out of his glorious livingness — a glory that is to be eternal—men have made doctrines only of *how to think about eternal life!*

Mankind is not atrocious; we are ludicrous. If moralists and religionists had courage, understanding and stamina there would not be all these doctrines but a better world.

We need men and women born with the genius to teach the generations *how to live* and in this living we shall worship not as they worshipped in *Jerusalem* or in yon mountain but in *Spirit* and in *Truth.* I believe that this is what *Jesus of Nazareth* wants of us; and when I look afar at *The Star at Christmas* time I feel for one brief moment how he must have yearned to have awakened our understanding of that one thing needful.

Man's joys at *Christmas* are mostly hollow and superficial, offered in a sense of duty. But there is a real joy, I think, arising out of the *Christ Heart.* It is for you and me and all who get a glimpse of the pattern of life offered by this *Galilean* wayshower and exemplar.

Criswell Broadcasts



Psychic Observer

Jeron King Criswell, D.D., 2017 North Argyle, Hollywood (28), California; pastor and founder of the *Church of The Inner Voice,* Garden Court (Ball Room), 7021 Hollywood Blvd., Los Angeles, California . . . services Sunday 8 P. M., featuring Occult Lecture and Healing; Monday 8 P. M., mental and physical phenomena demonstrations; Wednesday 8 P. M., Unfoldment classes for mental mediumship.

According to a Hollywood reporter, *Criswell* participates in a regular radio program on the West Coast. The account is as follows:

"When you tune into *'The Wizard vs. Criswell'* you hear a conflict between facts, averages and the odds, and extra-sensory perception, intuition and hunch. *Leo Guild 'The Wizard,'* author of *'You Bet Your Life'* and *Criswell* pit themselves and their opposing philosophies against each other.

"The radio program, with give-a-way prizes, is heard on the Mutual Network throughout the middle west, and on the KFWB outlet, Hollywood, every Tuesday at 7:45 p. m.

"*Mr. Guild* gleans his facts, averages and odds from the dictionaries, encyclopaedias and library references.

"*Criswell* deals only with mental reaction from the psychic and occult point of view. He quotes from H. G. *Wells,* Alexander *Cannon,* Alexis *Carrel,* Conan *Doyle* and Prof. J. B. *Rhine* of Duke University.

"Criswell proves during the program that there is a *Sixth Sense,* sometimes called the 'psychic hunch.' The radio audience attempts to pick up the mental picture of the prize that is sent.

"Both participants, *The Wizard* and *Criswell,* have made some forecasts. The latter has proven 93.7 correct over the former; however *Mr. Guild* has a slight edge over *Criswell* . . . due to the fact that some of *Criswell's* forecasts are made far in the future.

"The sponsor of the program is *Waxseel,* a floor and furniture polish. Many people of psychic tendencies have no trouble in picking up the picture of the prize offered. Their answers can be sent through the mail or by merely telephoning in some sections of the country.

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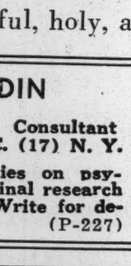

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The Understanding Friend

What I Observe by R. G. Pressing

Big Hearted Colliers

After allotting at least seven pages in his "*staid*" magazine, two consecutive issues, to hurl uncomplimentary remarks about *Lily Dale Assembly*, *Spiritualism* and mediums in general, *Walter Davenport*, their dynamic and "*anything for a story so he'll get letters*" editor, directs his "*Week's Mail*" author, *Ted Shane*, to "*give us a break*" and publish some of the (evidently thousands) letters of protest.

The break received, happens to be two letters published in November 8th Colliers (Page 4) under the heading SPIRIT. They forgot to put the word SPIRIT in quotation marks so it would appear that they believe in them.

Here are the two letters they published:

* * *

SIRS: I have just read John Kord Lagemann's article Out of This World (Sept. 27th) and my feelings are of nausea and disgust.

The only good thing I can say about his writing is that his title Out of This World was truly fitting. For when you visit Lily Dale you leave behind the confused material world and enter a realm where Spirit—the Spirit of Love—predominates. The people who go there are not seeking fame or publicity but a clearer consciousness of God and His invisible world.

Mr. Lagemann's approach is as false as the world he comes from and his superior attitude could only stem from ignorance.

GRACIE SHOUP, Ft. Thomas, Ky.

* * *

. . . When great minds of the world are still debating and investigating the natural laws of psychic science, how can *one* man be so egotistical as to believe *he* has the right to attack a religion which, seemingly, he knows little or nothing about? It is very evident to us that the original purpose and intent of this article was merely to make sensational copy through the condemnation of Spiritualism.

B. J. CUMMINGS, JANET O. CARLILL, PAUL F. JOHNSON, Dunkirk, N. Y.

* * *

An interview with *Mr. Davenport* disclosed this startling revelation. Nobody seems to write in and compliment a good story. All an editor has to do is publish something that raps somebody . . . then the fun begins. Following such a policy may bring in the letters but some day Dear Mr. Davenport may have his hat pulled down over his ears . . . and then try to keep the photographers (in the very next office) away.

* * *

Spiritualists Win

A lengthy news release from *London* last month, picked up by The *New York Times*, carried the headlines: "*Spiritualists win support in Britain*" . . . "*Report suppressed in* 1936 *shows special study group endorsed principles.*" The article covers the suppressed report on *Spiritualism* and cites The *Archbishop of Canterbury* in the leading role.

The article reads: "Spiritualism as a religious force received the approval of seven members of a ten-man lay and clerical committee in a long suppressed Church of England report published today.

"The committee, composed of prominent religious, medical and educational authorities, was appointed in 1936 by *Dr. Cosmo Gordon Lang*, then the *Archbishop of Canterbury*. Its majority report, signed by seven of the ten, was suppressed by the House of Bishops when it was submitted secretly in 1936. This report was published today in the current issue of Psychic News, the minority report still remains secret.

"The majority report declared that '*it is clearly true that recognition of the nearness of our friends who have died and of their progress in spiritual life and of their continuing concern for us cannot do otherwise for those who have experienced it than add a new immediacy and richness to their belief in the communion of Saints.*'

"According to that report '*miracles of healing are acclaimed as closely parallel to the healings performed through a medium.*'

"'*It is strongly urged that if we do not accept the evidence for modern psychical happenings,*' the report went on, '*we should not, apart from long tradition, accept gospel records either.*'

"The report declared that '*a strictly scientific verdict on the matter of personal survival can only be one of not proven,*' adding that the '*while question of extra sensory perception is still a matter of scientific subjudice.*'

"On the matter of scientific justification, the report said that '*while we regard some part of these (Spiritualist) claims as a matter proper for the scientist, we regard some other parts as not properly capable of scientific verification or dispute, but at the same time as deserving consideration of Christians on grounds of another kind.*'

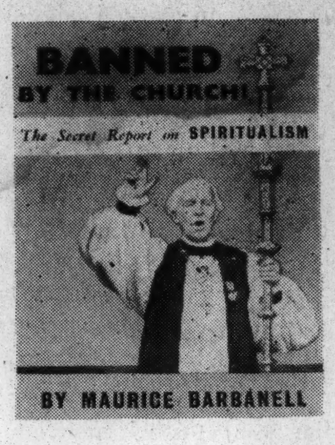
'The report advocated '*much more freedom in our recognition of the living unity of the whole church in this world and in that which lies beyond death.*'

"*A. W. Austen* said the editor of Psychic News had declared that the seven signatories of the majority report were the late Dr. Francis Underholl, Bishop of Bath and Wells; Dr. W. R. Mathews, dean of St. Pauls; Canon Harold Anson, master of the temple; Canon L. W. Grensted, Noltoth professor of Christian religion at Oxford; Dr. William Brown, prominent Harley Street psychologist; P. E. Sandilands, prominent lawyer, and Lady Gwendolen Stephenson.

"According to Mr. Austen, the publication of the report was suppressed by the House of Bishops largely at the behest of the late Dr. William Temple, then the Archbishop of York and later of Canterbury.

"The editor declared he considered it his duty '*to publish this report in defiance of the bishops who banned it, not so much to satisfy the natural curiosity of Spiritualists but to give the Anglican Parsons and laymen the lead that was denied them by their own leaders*'."

Every Spiritualist Should Read It!



Psychic Observer

This booklet, "*Banned by the church*" or "*The Secret Report on Spiritualism*," written by *Maurice Barbanell* is a 48 page document, including "*The Primate's Admission*" and chapters: "*I have made no secret*" and "*Timid Clericalism.*" For sale by Dale News, Inc. 75c.

Kline and Jordan

According to *Rev. Katie Whittemore*, *Rev. Maude Kline*, noted blindfold billet reader and N.S.A. missionary and *Rev. Fred Jordan*, President of the *International General Assembly of Spiritualists*, were guest workers at her *Church of Psychic Light*, 617 Venice Blvd., Los Angeles, California.

Rev. Whittemore states that *Rev. Jordan's* efforts on her behalf have been greatly appreciated by all California mediums . . . molested by police interference. If justice is not done in her case, as well as others, *Rev. Whittemore* states the whole affair will be placed before the *United States Supreme Court.*

A collection called the "*War Fund*," inaugurated and contributed to by *Rev. Kline, Rev. Jordan and others* through donations of their services, has reached sufficient proportions to "*fight the battle*" to a finish. Over 50 mediums have been arrested in *Los Angeles* during the past few months.

Helping Hand Needed

During their visit to Los Angeles last year, the editors of *Psychic Observer* met *Mr. and Mrs. C. S. Wainright*, 122 North Arden Blvd. They are staunch Spiritualists but little known in "*Spiritualist Circles.*" Now, in a letter just received, *Mr. Wainwright* reports the passing of his wife, *Edith M.* and desires to make contact with her. Strange to say, he is not very well acquainted with mediums on the West Coast but during the past fifty years, has assembled and read nearly every available book on the subject . . . now he wants to *really know.* Reading has and never will supplant experience. It is hoped that he will have the opportunity to receive the evidence he now most desires.

Helen McMillen Passes Away

Mable Howell, Ithaca, N. Y., submits the following report: "*Helen Nellie McMillen*, gifted clairvoyant and direct-voice medium, of Ithaca, New York, passed away recently at the home of her brother in Trenton, New Jersey. She worked at *Camp Silver Belle, Camp Freeville*, and *Harmony Center* also of Freeville. She was assistant pastor of the *First Spiritualist Church*, Elmira, New York.

Eleanor Views Death

A recent article "*Views on Death*," released from *Hyde Park* by Columnist *Eleanor Roosevelt*, reads: "Many things have been written that are designed to give us who are living a different attitude toward what we call death. One of the most famous books of this kind is, I suppose, Maeterlinck's "*The Bluebird.*" Since the last war there must be thousands of men and women, young and old, who have fought with themselves over this very question of the nature of death.

"For oneself, it is a fairly simple problem to resolve to make up your mind as to what you believe and go ahead on the assumption that it is true—or, if it isn't true, that it won't matter a great deal. It is quite a different thing, however, when death takes hundreds of thousands of the young people we had counted on to carry on in some way the work which we ourselves might be laying down.

* * *

"The problem was brought home to me recently when I had the opportunity to read a short play called '*Assembly Call,*' by Jack Preston, a West Coast newspaperman. The play is dedicated to the author's son, Charles, a lieutenant pilot in the air force who was lost on Aug. 26, 1942, and bears the familiar quotation from Shelley:

"*From contagion of the world's slow stain*
He is secure and now can never mourn;
He lives! He wakes!—'tis death is dead, not he!
Weep not for Adonais, thou young dawn!"

* * *

"I think anyone whose boy went out never to return will find some comfort in the way this young pilot's father and mother met the loss of their only son. After his passing, they realized that their role must be to help him while they are here on earth by finding something worthy of their own mettle to accomplish. They took off their mornings and started to work with the youth of this generation. They understood young people and knew that they could give them something which had meaning, just as they had been able to build a real relationship with their son. They suffered at the start, but they pulled themselves together to go forward in their work.

"I don't know that the thinking of modern young people conforms to any one particular denomination of preaching, but there is a religious battlecry in this short play which ought to have a special appeal to the young. Many of the scenes and the lines will help us to live better lives."

Eleanor Recommends

The two books mentioned in *Eleanor Roosevelt's* column have been favorites, especially among Spiritualists. "*The Blue Bird*" by *Maeterlinck* is a classic. It is obtainable from Dale News, Inc. at two dollars per copy.

"*Assembly all*" ($1.00 per copy) enjoyed a tremendous sale during the past two years. It is a play . . . definitely about *spirit return.* In fact, the editors of *Psychic Observer* met the author of this play in New York City. At the time, sponsors for a play based on the complete text of the book, were being sought. However, the author, *Jack Preston* felt duty-bound to make certain stipulations to his prospective producers . . . one being that not a line of the text could be changed or altered. Owing to the fact that the data was received through mediumistic talents in his own family and that the whole play was relayed by their own "*dead*" son, it is easy to understand why he took such a stand.

Church Dedication

November 16th, a new church was dedicated at *Reading*, Pennsylvania, according to President, *M. M. Stuart. Rev. Robert J. Macdonald*, Vice President of The *National Spiritualist Association* presented the charter. The church, organized in 1935, will be known as the *First Spiritualist Church* with services at 1047 Penn St.

Featured at services, held daily for one week after the dedication, were the following speakers and message bearers: C. Harrison *Engle*, Rev. Elizabeth *Fabian*, Rev. Raymond *Burns*, Rev. Hugh Gordon *Burroughs*, Mr. and Mrs. Ernest *Holden*, Gilbert *Armstrong*, Rev. Anna K. *Rose* and Rev. Mamie B. *Schulz.*

On the executive board of the church: M. M. *Stuart*, President; Elsie *Rhoads*, Vice President; Laura *Harbach*, Treasurer; Wm. W. *Rishel*, Sec'y; J. Weldon *Gerhard*, John *Young* and Hazel *Peterson*, Trustees.

19th Anniversary at Boston

Louella E. Nims, Treasurer of the *First Spiritualist Ladies' Aid Society* of Boston, submits this report: The 19th anniversary of our society was observed recently at the home of President, *Mrs. Frank G. Bither*, 57 Light House Road, Scituate, Massachusetts. Those contributing to the success of the celebration: Clarence *Benedict*, President of The M.S.S.A.; Mrs. Hardy *Abbott* and *President Abbott* of the First Spiritualist Church, Quincy, Mass.; Della *Davis*, First Spiritualist Church, Lynn, Massachusetts; Robert *Barnes* and President *Bither* of the Society. Representatievs, from the *Spiritualist* Haven of Boston, were also present.

Daisy DeRouchie Passes Away

An ardent Spiritualist and medium for over 45 years, *Daisy Hart DeRouchie* passed away recently in the city of Rochester, N. Y. She was a member of The *Plymouth Spiritualist Church* for several years; 1931 to 1945 she served as staff medium for the *Open Door Spiritualist Church* under the sponsorship of *Rev. Leota B. Maxwell*, pastor.

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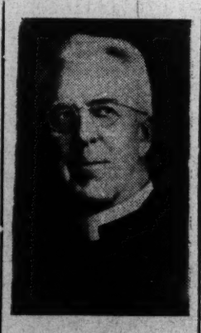

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SELMA — The Child Medium

Her Psychic Unfoldment

How a Mother Deals With and Encourages Her Daughter's Mediumistic Talents.

By

Irma Gustafson

2030 Bentley Ave.,
Los Angeles (25) California

Since my article on child mediums last year, I have received many letters from persons interested in the subject; so I have decided to make another report.

Certainly no subject deserves more careful consideration, especially by those in contact with young children for it is now generally recognized by spiritualists that some degree of mediumship is common to all young children.

In my first article I tried to make clear that my daughter, *Selma*, is in no way so outstanding as to be noticeable to the public. Only undeniable proof to me made it certain that she received guidance from the other side of life. She made me realize that her unseen playmates were spirit children—*her own sister whom she never knew.*

After I wrote that article, *Selma* saw my *Uncle Herschell.* She said, *"His name was Uncle Hershey—something like that."*

SELMA

A week later she identified him. She saw his picture and whispered to me, *"There's that Uncle Hershey I saw."*

I am sure that many, many children have the same faculty. I can give you an instance where one of her playmates gave his mother proof that was ignored.

This little boy, whom I shall call *Billy*, is adopted, but does not know it yet. Neither do their neighbors know it, nor anyone, except me . . . that I know of.

One day, in his foster mother's arms, *Billy* remarked about the lines in her face. Now she had grieved for years because she could not have children. She thought of those tears, but only said tenderly to him that she had been very foolish to cry so much in the past and that had caused the lines, but she is now happy.

Looking lovingly at her, *Billy* said, *"That woman should have given me to you a long time before she did."*

She was startled momentarily, and told me about it, but I could not make her realize what it meant, though she admitted that *Billy* has imaginary playmates.

Selma's Clairvoyance

As children grow older the problem is: *What Now?* I have bungled sometimes with *Selma*, and yet she knows she can talk to me about her spirit friends, and does sometimes; and where I was so careful—so afraid of encouraging her in being fanciful—I find it is so easy to tell when she is just letting her fancy run and when she *really sees.*

When *Selma* sees clairvoyantly, she hesitates to tell even me until I wonder for weeks at a time if the psychic power has left her altogether.

I am sure she does not see, quite, as often, now that she is older. *Selma* is now five and playing with other children all day long. But whenever she does give out there is no mistaking her sincerity.

For instance, the other day she was talking about her play when her eyes widened in wonder as she looked over my head at something, but when I asked her she evaded it by murmuring *"Nothing"* and tried to go on talking.

What Are Ghosts?

But her eyes were again and again drawn up. I insisted on knowing what she was looking at and she said, *"Mama, there's the most beautiful light over your head, and it's all sparkly."*

I said, *"Thank you, honey. That's nice to know."* And we continued our talk. That is always my policy with her. We have only discussed the matter at length a very few times, and then I let her lead the pace.

About six months ago, I took her to a movie, and the second feature was a so-called ghost story . . . one of those dealing with actual *spirit return.* I felt Selma's tenseness when the spirit on the screen manifested and disappeared before our eyes. I felt sure she was so intensely interested because of her own experiences, and I half expected her to mention *Mary Alice,* but she said nothing and neither did I. She turned it over in her mind until the next day before she asked: *"What are ghosts?"*

Selma Left Sunday School

I explained about the spirit body, how it is sometimes seen by people. Since so few can see spirits, I told her that many think that they cannot be seen at all. Others joke about such things and call them ghosts.

She listened closely, then said, *"Mary Alice is not a ghost. She is a really girl."* Now I had not mentioned *Mary Alice* at all.

I explained my best, but *Selma* remained somewhat confused. She was attending a *Lutheran Sunday School* (her father's family is Lutheran) and for her age she thinks deeply. She often asks me about *Bible* stories and *Angels,* and of course I give them the spiritualist interpretation which seems to satisfy her better than what she learns at Sunday School.

One day we were reading Bible stories and she kept asking about angels. I finally resorted to reference to *Mary Alice. Selma* was upset and cried out: *"But Mary Alice isn't an angel. She doesn't have wings. And she doesn't live away up in heaven. She lives close to us. She lives in a house."*

SELMA'S CHRISTMAS

Psychic Observer

Irma Gustafson and Her Daughter

I mentally noted that *Selma* has a better conception than her *Sunday School* teachers. I tried to explain and reconcile her, but she is so sensitive on the subject she got overwrought until she cried, protesting over and over that *Mary Alice* is a real girl. (Yet, you see, she wanted to believe in story book angels, too.)

Finally I saw I was getting nowhere fast, and I suddenly changed my tactics and said sharply: *"Then why can't I see her?"*

Selma stopped in the middle of a breath and she looked at me, speechless. Then I explained again that that is the difference between those on the spiritual and mortal planes—that we can not see spirit people except we have that gift.

Now, had Selma been inclined to falsehood, she would have followed up that advantage by *"seeing"* a lot of spirits, but it is only on rare occasions that she sees, since she is older. That does not concern me. *What does matter is that she does have an understanding of the truth.*

Note: Selma suddenly left the Sunday School of her own volition, and will not go back.

The End

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